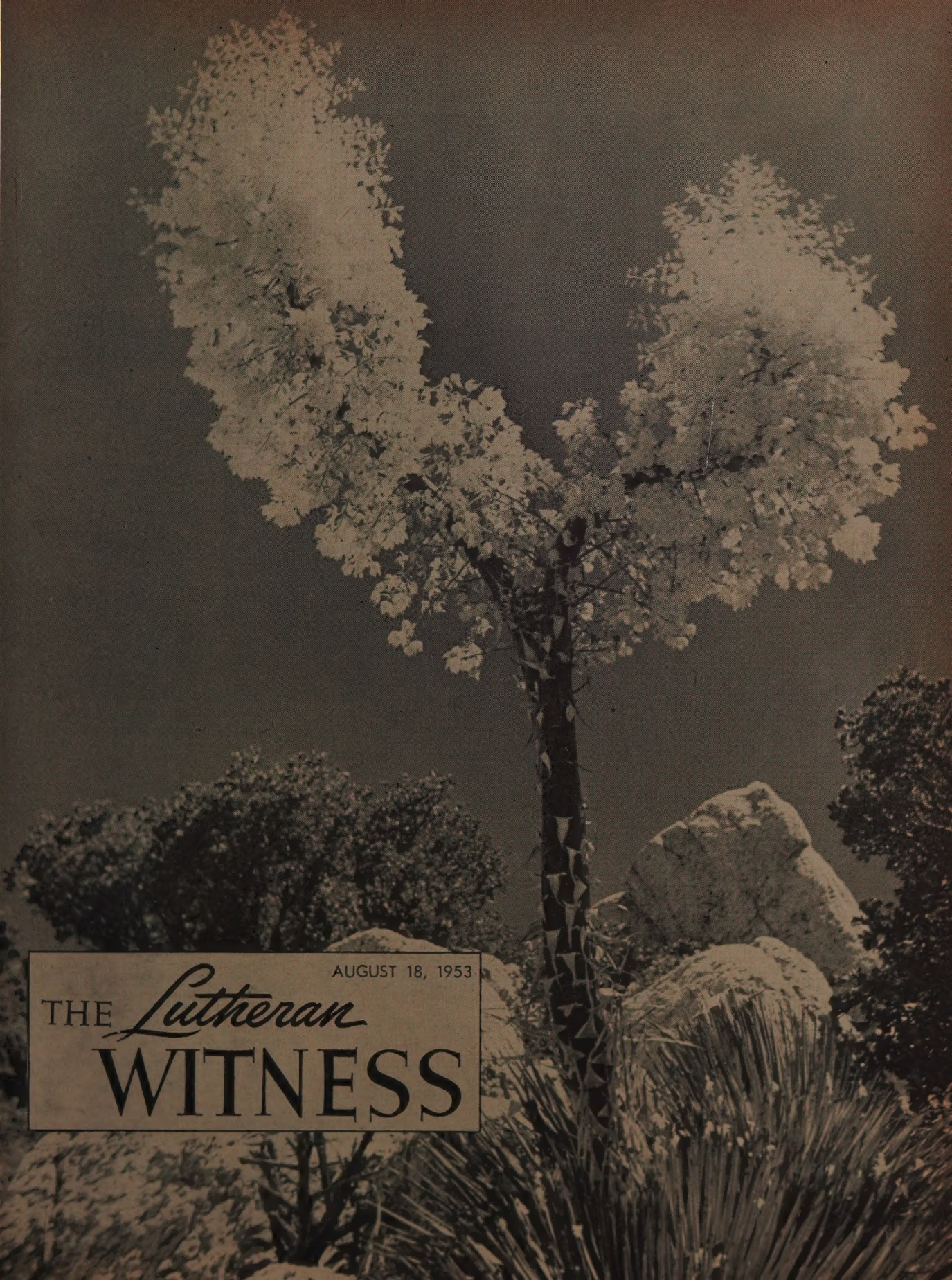

AUGUST 18, 1953

THE *Lutheran* WITNESS

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

FOR INDIVIDUAL CUPS

I have enjoyed the letters in the LUTHERAN WITNESS.

I was brought up, confirmed, and baptized a Moravian. I now attend the Lutheran church. When I was a Moravian, we had individual Communion cups, the gift of a young girl who was dying of a dread disease. On her deathbed she requested that enough of her money be set aside to purchase an individual Communion set. Her wish was granted.

In our church we have had several quick consumptives and members with other terrible diseases, and they all partook of the Lord's Supper with us. I am not the only one who does not like such service, I know. Why can't the Lutheran church have individual cups, too? We all should be joyous to go to the Lord's Table, but how can we with fear in our hearts when we stand next to a very sickly person?

Minnesota N. N.

NOTE: *Some of our congregations do have individual cups at Communion.*

ANNUAL "CONQUEST FOR CHRIST"

May I add my two cents' worth regarding a yearly collection for the "Conquest for Christ"? I believe an envelope for this purpose in our regular box of envelopes would bring in a great return and certainly make more and more of us conscious of our Synod's vast need for such funds.

I, for one, have taken one of the envelopes I do not use and have labeled it "Conquest for Christ," so that I shall not omit remembering this worthy cause for 1953. Only a small yearly contribution from our members would mean that we would not again have to have such a drive.

MRS. ARTHUR L. ENGLER

Fort Wayne, Ind.

SIGNED "ACCUSING CONSCIENCE"

Since the very beginning of my ministry among the deaf I have signed "bad conscience" exactly this way: "accusing conscience" (WITNESS, March 3). I would not know how otherwise to sign it. I took this so for granted that I have never even mentioned it to any of the other pastors for the deaf, but would not be surprised if every one of them also speaks to the deaf of an accusing conscience and not of a bad conscience.

Fargo, N. Dak. W. O. FERBER, *Pastor*

"MULTITONGUED"

Someone wrote about trilingual services in Manitoba. In Canada we do just about anything. In St. John's regularly we have these services: English (11 and 7 on Sundays); Latvian (2 P. M.); Estonian (4 P. M.); Lithuanian (9 A. M.); and Hungarian on Thursdays (8 P. M.). We have had three Finnish weddings so far this year. Last Reformation Day we had a multitongued Reformation service, using these languages for sermons, hymns, and Scripture readings: English, German, Latvian, Estonian, Lithuanian, Finnish, and Slovak.

As long as we are writing about Canada and its ways, I want to register a protest. Your July 7 issue quotes Dr. Lund-Quist's figures for world Lutheranism. Would you please stop putting United States and Canada together as one country? We have nearly 445,000 Lutherans in Canada and do not rate separate notices as did 32 other countries. They had fewer than Canada.

Toronto, Ont. GEORGE W. BORNEMANN

WHAT IS THE PRACTICE?

Is it a practice of all Lutheran churches, Missouri Synod, to give their members a yearly report of contributions of each member? The two that I have attended have done this, and to me it looks like cheap, high-pressure sales talk and should be abolished. I truly believe what one gives to God is his own personal business.

Michigan L. M. K.

"MISLEADING?"

An editorial entitled "Memorial Day" in the May 26 WITNESS stated: "Our nation cannot be charged with ever having waged a predatory war." If these words mean to say that America never engaged in a major war the avowed purpose of which was to annex territory, they may be considered as historically correct.

However, if the words quoted are to mean that America never acquired territory by means of armed force, then they are misleading, for early Americans did deprive people of their land. The Middle West was taken from the Red Man after we had a government of our own. The vast area to the Southwest came to us after the War with Mexico. This annexation can hardly be explained otherwise than as a conquest. . . .

No! America was no less greedy than were other countries. . . .

I don't want the writer of the editorial to think for a moment that I am trying to discredit my country. It is because I love my native land that I criticize. I know that Americans possess all the acquisitive urges that afflict humanity in general. This inborn greed can bring America low, as it did Rome and Spain and as it now is weakening France and England. Ours should be the same loyalty that activates a loving wife who sees the weaknesses of her husband and tries to save him from himself. . . .

The true patriot will not permit himself to bubble over with cheap praise for his country when the siren voice of greatness and world power beckon her to her doom. He knows that prevention is better than cure and that when prevention is not effected, the cure may come too late.

Brighton, Colo. W. F. HILLER

ON VACATION

So you're "taking a vacation"—
'Tis the proper thing to do;
But, wherever you are going,
Are you taking God with you?

While 'tis true God's always near you,
Are you mindful of Him there?
For the beauty of His woodlands
Do you breathe a thankful prayer?

In the fuss and rush of packing
Will God's Word be left behind?
Moments spent in meditation
On His Word bring peace of mind.

We need God while on vacation
To escape the Devil's snare;
For he's never "on vacation,"
But he tempts us everywhere.

Go, but take God's armor with you,
Faith's bright shield, the Spirit's sword,
So that all you meet may know you
Are a servant of the Lord.

GERTRUDE E. WARTCHOW

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THE COVER

Rare double yucca, Chilao Flat, San Gabriel Mountains, near Los Angeles, Calif. Gustav Albrecht Photo from Black Star.

The Lutheran Witness

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All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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Eyes Toward the Lord!

By ALFRED VON ROHR SAUER

Professor of Old Testament, Concordia Seminary, St. Louis, Mo.

PLOCKHORST, "THE CONSOLING CHRIST"

"Joy shall be in heaven over one sinner that repenteth"

I

If we were to look at the eyes of the Lord, we should see in those eyes an accurate reflection of the Lord's over-all purposes toward us. Because the Lord's eyes see beyond the surface, because those eyes penetrate the human heart, the very source of all the evil desires in man, therefore the Lord is constrained to say through one of His Prophets: "I will set Mine eyes upon them for evil." On the other hand, when the eyes of the Lord turn towards His own heart, when He sees the love and compassion that is enkindled there for fallen mankind, then He is constrained to say through another Prophet: "I will set Mine eyes upon them for good." Thus the eyes of the Lord reflect His purposes of judgment and salvation for us.

In this meditation, however, our attention is to be fixed not on the eyes of the Lord that are turned searchingly and lovingly in our direction, but rather on our own eyes that are ever to be turned in the Lord's direction. In the words of the Psalmist (25:15) we want to have the Lord before our eyes constantly. As we therefore discuss the theme "Eyes Toward the Lord," we shall note first that we want to look at Him with

EYES OF PENITENCE

A Gift Abused

The seeing eye is one of the most precious gifts which the Lord bestowed on man. But how shamefully man abused that gift! When the Lord said, "Eyes right!" man turned his eyes toward the left. When the Creator said, "Beware of that one tree!" the creatures, listening to another voice that said, "Your eyes shall be opened," saw that the tree was pleasant to the eyes, and they ate of it. The eating of the forbidden fruit did indeed open the eyes of men, not, however, to the divine wisdom which they had anticipated, but rather to a nakedness that was a grim reminder of their sin and guilt. Thus the eyes that had been made to be turned toward the Lord were turned away from Him!

Wise in Our Own Eyes

Thus the eyes of natural man no longer have the fear of the Lord before them; rather natural man does what is right in his own eyes. Even the eyes of the regenerate, the believers, are not immune to turning away from the Lord. All of us are inclined to be wise in our own eyes. We seem to lose sight of the fact that Saul was made king of Israel when he was little in his own eyes. We forget that when Sarah was despised in the proud eyes of her handmaid Hagar, it was Hagar who was driven out of Abraham's household. The haughty eyes which the Lord hates and threatens to bring down are too much in evidence in the way in which Christian people sometimes look at one another. Furthermore, the disciples whom the Lord Jesus found asleep in the Garden of Gethsemane were not the only ones whose eyes were heavy and full of sleep. The degree of alertness which our eyes attain and the measure of concentration which our thoughts achieve often leave much to be desired, whether that be in our homes, at work, or at play. The people of whom Asaph complains in his great "Nevertheless" were not the only ones whose eyes stood out with fatness. Our eyes, too, tend to turn toward the best things that are to be had in the way of food, clothing, and pleasure.

Disillusioned Eyes

And therefore our eyes must also share even now in the judgment that follows sin. As all things are full of labor, so our eyes are not satisfied with seeing. We have an insatiable desire to see more than our eyes are permitted to see. What does lie within the orbit of our eyes takes on the hue of mediocrity. We find ourselves saying with the Israelites: "Our eyes have nought save this manna to look to." Whatever we let our eyes fly upon, suddenly takes wings itself and is gone. Small wonder that the eyes of men are never satisfied when the Lord says: "Son of man, behold, I take away from thee the desire of thine eyes with a stroke." Instead of satisfied eyes, there are disillusioned eyes, eyes that are consumed because of grief, eyes that are running down with rivers of water, eyes that are held waking, from which all sleep has departed. When men have all but cried their eyes out, there is still so much discouragement and disappointment left that they feel like saying with Jeremiah: "Oh, that mine eyes were a fountain of tears that I might weep day and night!"

Ultimate Judgment

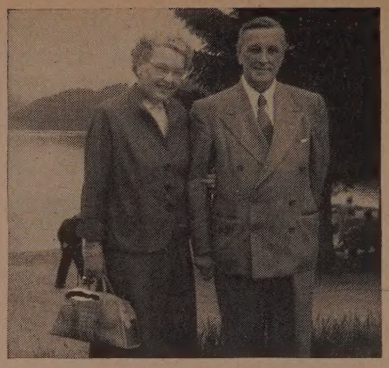
The disappointed eyes, however, and the tears of grief that are our lot in this life are but a mild foretaste of the ultimate judgment that awaits men because of their sins. How far more tragic our lot will be if we pass into eternity having our two eyes, but then find ourselves cast into hell-fire because one of those eyes was such a grievous source of offense! What endless suffering will await us if the Lord finally issues the fateful injunction that our spiritual eyes are to be pasted shut, that we are to be prevented from seeing His grace and mercy, that we are to be excluded from eternal fellowship with Him!

"Toward the Lord"

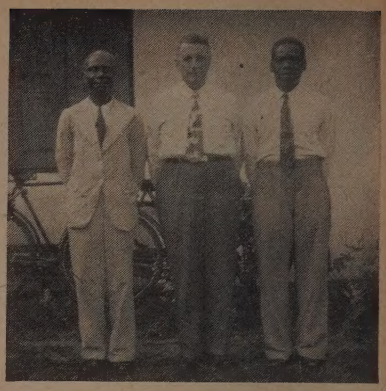
Surely, then, it behooves all of us to say in the words of the Psalmist: "Mine eyes [mine eyes of penitence] are ever toward the Lord." May we turn toward the Lord with eyes that are as penitent as David's were when he said to Michal: "It was before the Lord! I will be base in my own eyes!" May the eyes of the Lord Jesus meet our eyes as they met Peter's eyes and move us to go out and weep bitter tears of repentance. May the penitent publican in the Temple finally teach us not to lift up so much as our eyes unto heaven, but merely to plead, "God, be merciful to me, a sinner!"

NOTE: Part II, "Eyes of Faith," and Part III, "Eyes of Love," of this series of meditations will appear in the two following issues of the WITNESS.

Dr. and Mrs. Kurth on their visit in the parish of Missionary Victor J. Spiekermann in the Ibo country of Nigeria



Dr. and Mrs. Karl Kurth



Dr. Kurth with two veteran African pastors: Jonathan (left) and Daniel (right) Ekong

One of 12 units of the Lutheran Hospital in Nigeria which Dr. Kurth dedicated May 30, 1953

Interior of a Lutheran church in Nigeria

An African Visitation

By KARL KURTH

Executive Secretary, Missionary Board of the Lutheran Synodical Conference

It is always a difficult matter for a representative of the Mission Board to describe in a condensed manner the various phases of his official visitation of a foreign field and to present to the members of the Church back home in an adequate way the feelings and reactions of those who have been the recipients of many benefactions, both temporal and spiritual, of the mother church.

Mrs. Kurth accompanied me on the trip to Nigeria for a recent visitation of the mission field which the Lutheran Synodical Conference established in West Africa in 1936. The receptions accorded us by the members of the churches, by the children of the Lutheran schools, by Seminary, normal, and high school students, and by the American and African workers were constant indications that the Lutheran Church of Nigeria appreciated the efforts put forth by the Synodical Conference in bringing the Gospel to the peoples on the Dark Continent and in providing for their starving souls the Bread of Life, which alone can sustain them for time and eternity.

At the conclusion of the visitation the Ibesikpo Lutheran Headmen Association addressed us. We feel confident that our readers will be interested in the introduction of the speech, reproduced in its original form:

"SEND OFF ADDRESS PRESENTED TO Dr. AND Mrs. KARL KURTH by the headmen of the Ibesikpo Lutheran Churches at the Occasion of their visit to the Evangelical Lutheran Church of Nigeria

May 22, 1953

"Dear Reverened Sir and Ma Kurth,

"We, the Headmen of the Ibesikpo Lutheran Churches, have many good reasons to give many thanks to God, and we cannot thank Him enough, who established Lutheran Church in our midst in the Ibesikpo Clan. There are many clans in Nigeria or in the whole of West Africa, larger clans than we are, and yet God, in His goodness, mercy and grace, has chosen us in Ibesikpo Clan as an instrument in His hand, to call the Lutheran Church from America in order that He may bring by our Church the true doctrine of the way of salvation to Africa. For this cause we are glad, and we praise God for His kindness and love towards us, not because of our merit, we are sinners, but because of His grace.

"We are also grateful to the Lutheran Missionary Board, which sends many Missionaries to us, including also the African native workers together with the missionaries, through whom God has established among us many institutions of learning: Our Seminary, Normal College, P.N.C. and P. T. C. College, Secondary School, and Hospital. These are the many blessings of God to us, for which we are thankful to God and to Missionary Board. We again thank the Missionary Board for the many missionaries sent to us, from the pioneer missionaries to the latest arrived missionaries, and the Doctors and their wives; we appreciate much their works among us.

"Again we thank God also, who has graciously and safely led our Dear Etubom and Ma Kurth overseas and lands to come and see us, their fellow Lutheran Church members and to see our works both in the churches and schools, the works which the missionaries and the African workers are doing.

"Because of the last point mentioned here, we the Headmen of the Lutheran Church within Ibesikpo, are glad to have Etubom and Mrs. Kurth in our meeting today in order that we may contribute a little information about our works here in addition to the informations Etubom Kurth has obtained in the Lutheran Mission stations to which he has been going round to see."

The address then describes in detail the development of the Lutheran Mission through the years and concludes with some pertinent requests directed to the Missionary Board in America.

GIVE YOUR CHILD THE VERY BEST

By OTTO E. SOHN

Professor of Pastoral Theology
Concordia Seminary, St. Louis, Mo.

Responsible and prudent parents are always willing to offer their children every legitimate advantage for the attainment of success and happiness in life. Realizing the keenness of the struggle, they gladly forgo much personal enjoyment and convenience to give their own flesh and blood better equipment to cope with life's problems, especially that of earning a decent living. Yet the same parents are often woefully remiss in promoting the spiritual welfare of their little ones. For the sake of dollars the mothers and fathers gladly practice self-denial but are notoriously indifferent to the safeguarding of their children's immortal souls.

The Need

The Christian training of children is not only a divinely bestowed responsibility, but it is one of the greatest needs of the hour. Startling and stupendous changes are taking place in the world, also in our country, and voices everywhere are clamoring for better rearing of the youth of the land. And rightly so. As the youth is, so will the Church, so will the nation be. We cannot hope to maintain or retain a principled Church and nation if the moral and spiritual fiber of our youth is permitted to disintegrate.

Safeguard Necessary

Yet that is precisely what is taking place before our eyes. There is a steady and shocking increase in criminality among the American youth. True, young people of former days also presented problems to their parents and to society. Ever since Adam and Eve fell into sin, parents have had to labor to bring their children up in the nurture and admonition of the Lord and to make them good Christians and useful citizens. In our day and age the problem has become more and more acute, because it is more difficult than ever before to isolate our children from, or immunize them against, evil influences which would undermine and neutralize Christian training. Current literature, comics, the radio, moving picture, and television have become part and parcel of our children's daily interests and in part at least exert a destructive influence upon their morality and spirituality. Therefore the duty of Christian parents to safeguard their little ones as effectively as possible against destructive influences becomes ever more imperative.

A. DEVANEY, INC., PHOTO

"Parents, give your children the best! Let them enjoy the advantages and blessings of an education in a Christian day school"

Most Effective Means

We believe that the Christian day school is the most effective means to assist Christian parents in giving their children a truly Christian education and training. We do not hold that attendance at such schools is indispensable for salvation nor that every graduate of a Christian day school will assuredly be saved. For many congregations the establishment of such a school is not possible. There are children who do not appreciate nor exploit the advantages offered by such a Christian school. Too, there are parents who do not co-operate with the teachers or who in other ways offset and destroy the benefits which the school bestows upon their children. But we do believe that the Christian day school is the best means yet devised for the Christian education and training of children, and Christian parents make a grave mistake if they fail or refuse to avail themselves of the blessings that come to their children in this institution. Merely from the viewpoint of imparting the truths of the Christian religion it is evident that a Christian day school can accomplish far more than any of the part-time religion programs. The number of hours available for such instruction is definitely in favor of the daily school. Yet our aim is not merely to impart knowledge, but to give Christian training, Christian character building. And who will deny that a Christian day school is in a much better position to accomplish this? Throughout the eight-year period of his elementary schooling the child is living and studying in a Christian atmosphere and acquiring a Christian viewpoint and philosophy of life under the guidance of consecrated Christian teachers, even when secular subjects are being taught.

"Wise Unto Salvation"

Let no parents fear that the progress of their children will be impeded in such schools. Figures show that a sizable number of Christian day school graduates annually find a place on the honor roll of high schools which they entered upon the completion of their church school curriculum. Far from being a hindrance, such Christian training not only makes the children wise unto salvation, but effects in them true character, honesty, virtue, zeal, and application to their tasks. What more could be asked?

Support the School

Parents, give your children the very best! Let them enjoy the advantages and blessings of an education in a Christian day school if it is at all possible. Support the school with your prayers and offerings and co-operate to the fullest with the teachers of the school. The results may not exactly be what you had hoped, but you will have the satisfaction of knowing that you did everything within your power to equip your children for life's struggle, primarily to fight the good fight of faith to a victorious finish.

"May God preserve to our Lutheran Church its gem, the Christian day school. For upon it depends, humanly speaking, the future of our Church. The maintenance of our Christian day school is and remains, next to the public ministry, the one and foremost factor fundamental to our future existence" (Dr. C. F. W. Walther).

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LUTHER AND THE BIBLE

"Luther buried himself in the Scriptures. He studied them, he translated them, he preached them, he paraphrased them in hymns, he summarized them in the Catechism. Like an octopus they took hold of him, inch by inch overpowering him, until finally all his thinking and preaching revolved within the orbit of revealed truth. From then on he was an instrument of God, and the Reformation became God's work." — HERMAN PREUS, *The Communion of Saints.*

The Lutheran Church—Missouri Synod and the Ecumenical Movement

Excerpts from Synodical Essay

By JOHN THEODORE MUELLER
Professor of Christian Doctrine, Concordia Seminary, St. Louis, Mo.

Part II

TRUE ECUMENICITY THE GOAL OF THE CHRISTIAN CHURCH

The ancient Christian Church for a long time contended for true Christian ecumenicity, or true unity of faith. But in the end the battle for true ecumenicity was lost. In the course of time the Eastern Catholic Church separated from the Western Catholic Church, and this brought about new error, new corruption of doctrine, and new confusion. After the Council of Nicaea in 325 there appeared so many false teachers championing so many heretical doctrines that when in the seventh century Mohammedanism began to endanger the Church, its foundation was already weakened, and its walls were crumbling. Within Christendom the Papacy, the Antichrist in the Church, whose rise was contemporaneous with that of Islam, gradually succeeded in making the six centuries of its undisputed reign the "Dark Ages," in which the Church officially no longer recognized the *sola Scriptura,* that is, the doctrine that the Bible is the only source and rule of faith, and the *sola gratia,* that is, the doctrine of salvation by grace through faith in the vicarious atonement of the divine-human Christ.

The Lutheran Reformation

In the 16th century came Luther's Reformation, and Luther's Church Reformation was pre-eminently a religious and confessional movement, although it involved important social, economic, and political elements. Luther witnessed the Gospel not only against Rome but also against the erring groups of evangelicals that had left Rome only to trouble Christendom with new errors, which in the end were no less serious than were those of the Papacy. . . . In the best sense of the term Luther was ecumenically minded. He wanted no splinter church, no endless multiplication of schismatic church groups. On the other hand, Luther was no religious unionist. He was not in favor of denying the truth for the sake of a large Protestant church organization or for the sake of the friendship of great church leaders. He wanted no compromise with the truth. He wanted no substitute for the divine Word. He wanted no indifferentism with respect to the teachings of Scripture.

The Post-Reformation Church

The devout spirit of true ecumenicity and confessionalism that characterized Luther lived on in his faithful followers, such as Martin Chemnitz, Andreae, Selnecker, and others, to whom we owe the glorious Lutheran Confession known as the Formula of Concord. Between 1547, one year after Luther's death, and 1577, when the Formula of Concord was adopted, the Lutheran Church was troubled by endless dissensions, doctrinal differences, and distressing strife. Often it seemed as if the whole work of Luther's Reformation were undone. But what saved the Lutheran Church from utter destruction was not yielding to error, was not emphasis on an outward organization inwardly disorganized by lack of doctrinal unity, but the long, patient, painstaking labor of loyal theologians who sought with might and main to bring about true unity of faith by elaborating those twelve precious articles of faith which make up our Formula of Concord.

Early Lutherans in America

With the Bible and the Book of Concord in their traveling bags, Dr. C. F. W. Walther and other Saxon pioneers came to this country in 1839. Either by wise human planning, or by God's merciful providence, or both, they came to St. Louis and Perry County. Lutheranism at that time was no longer a novelty in the United States. Lutherans had been in our country for more than two hundred years. Religiously, however, these Lutherans did not fare too well. There were then but few Lutheran pastors in our country. Today there are about 6,000,000 Lutherans in the United States and Canada; according to the large numbers of Lutherans who immigrated into this country there should be, as someone has estimated, about 30,000,000. Lutherans in our country have swelled the churches of other denominations. Henry Melchior Muhlenberg, "the patriarch of the Lutheran Church in America," who came to Philadelphia in 1742, about one hundred years before Dr. Walther, did valuable work in organizing the Pennsylvania Ministerium and in bringing about a deeper sense of Lutheran confessionalism. But on the whole there was not found in the Lutheran churches the spirit and willingness to confess the truth. And so unionism, liberalism, and apostasy in Lutheranism resulted in a dreadful loss of persons who should have been devout members of the Lutheran Church.

The Saxon Pioneers

Into this land of indefinite and diluted Lutheranism, then, came Dr. Walther with a number of other theologians who were filled with a deep conviction of the high value of confessional honesty. They therefore were absolutely opposed to the liberal and unionistic type of American Lutheranism which they encountered in large areas of our country. After the first difficult years of unspeakable hardships, during which some of the immigrants returned to Europe, God blessed their confession of the pure Gospel near and far. Through the witness of *Der Lutheraner* and later, through the testimony of their more learned periodical *Lehre und Wehre,* other Lutherans in the Middle West rallied around the Gospel banner which the Saxon Lutherans, as they were called, had unfolded. Their Gospel conquest, of course, was not easy. As they proclaimed the precious truth of God's Word, they had to carry on controversies with Romanists, sectarian denominations, nominal Lutherans, and others. Ever since the time of Christ and His Apostles the Christian Church has been the Church Militant, battling for the truth entrusted to it and repudiating false doctrine. But it has been also a church victorious, gaining victory even in its seeming defeat. It has always been in humiliation, yet by God's grace also in glorification, winning souls for Christ.

New Problems

As we today look back upon the course which our Church has taken in the past, we find outstanding in it certain characteristics. In the first place, our Church sought its strength solely in the Word of God, upon which it based and built all its objectives and enterprises. The training of its pastors and teachers in loyal seminaries, its emphasis on Christian day schools, on thorough confirmation instruction, on Christian training in general for the indoctrination of its members, both young and old; its fearless witness against lodgery, which it held to be an offense especially against the First and the Third Commandments; its long and hard fight against worldliness and secularism, which it denounced as destructive of the Christian faith; its testimony against religious unionism, or

(Continued on page 10)

And Jesus Said

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets. — Matt. 7:12.

Known as the Golden Rule, a term employed by the old Church Father Augustine, this word belongs to the most frequently quoted utterances of the Savior. It is a deadly error to regard this precept as the Gospel in a nutshell, the key to brotherly love. How could it, speaking of human conduct, usher poor sinners into heaven, whose only hope is mercy for the sake of Christ and not their own attempts at fulfillment of the Law! But it is likewise a deadly error to think it sufficient to pay lip service to this word, praise it, call it one of the grandest commandments ever proclaimed, and then turn the back on it, treat it as non-existent, and do the very opposite of what it inculcates. The error of a hypocritical profession of obedience, of saying, "Lord, Lord," and not doing the will of the Father in heaven, leads to destruction just as surely as that of proud self-righteousness. Commentators occupy themselves with the relatively unimportant question whether Jesus was the first one to express this noble sentiment or whether it had been voiced by wise men and lawgivers before His day. After long research, scholars are generally agreed that while in Jewish circles and elsewhere some time before the public ministry of Jesus the rule "What is hateful to thee, do not to another" had been formulated, Christ was the first one to clothe the thought in the positive form in which we have it in the Gospels.

The Golden Rule forms a companion commandment to the Second Table of the Law, "Thou shalt love thy neighbor as thyself." Christ in the divine ethics He teaches makes love supreme. But the particular question often arises: What is the course which true brotherly love would have me take? This word of Jesus helps us answer the question by saying, Ask yourself how you would like to be treated by other people if you were in the position of the neighbor. It is important to observe that we all carry within us a thermometer, or yardstick, or compass, making it possible for us to determine what we should do for our neighbor, whom we as Christians have to love. This indicator is self-love. Jesus does not tell us that we must love ourselves; He did not have to. We all, if we are normal human beings, do it instinctively. When passions threaten to sweep us into a whirlpool of unchristian action, let the voice of Him who loved us and gave Himself for us be heard, "Do unto others as ye would that they do to you."

WILLIAM F. ARNDT

Your Synod

What was the most important item before the Houston Convention?

Some undoubtedly will claim that the matter of training pastors and teachers was the most important business before the convention. There can be no doubt that it was of enormous importance. There were decisions to be made which will be of far-reaching consequence for the Church's work in the years which lie ahead. Committee One met four full days prior to the convention and wrestled with many difficult and perplexing problems which confront the Church in the area of higher education. Even during sessions and also during the evening hours this committee was called into action again and again. Undoubtedly both the committee and the convention faced weighty and important decisions. We shall say more of this next time.

Others will consider the work of missions, home missions, foreign missions, and missions among those who are physically handicapped, the most important business before the convention. This phase of Synod's work is also of far-reaching consequence. The reports of God's undeserved blessings, the stories of wonderful success, the announcement of even greater opportunities, the signing of a hymn by Dr. Salvner, Secretary of the Deaf Mission, while the audience sang, the presentation of the man with his seeing-eye dog, the addresses by Missionary Prange from the Philippines and by Presidents Hasse and Beckmann from our South American fields — all touched and moved the hearts of the delegates. We shall have more to say on missions.

Still others will insist that doctrinal and intersynodical matters were the items of paramount importance. There was much thorough and earnest discussion both in the committee sessions and on the floor of the convention. No one will want to deny that these are vital issues. Doctrines are not man made, but God-given. We shall have more to say of this later.

Still others will emphasize that Christian, or parish, education was of greatest importance. What would the Church be and what could it accomplish without it? Undoubtedly also this is of enormous importance, and we shall devote some time to it later.

The matters mentioned by no means exhaust the weighty items of business, but when we attempt to evaluate them as to their rank of importance, we soon realize that we are dealing with items of which none can be omitted.

JOHN W. BEHNKEN

The Creed

"I Believe in God"

Who doesn't? !

Everybody believes in Someone or Something, higher than which nothing exists. That for him is God; be it Nature, Law, Chance, the Unknowable Essence, the Oversoul, Personality-creating Force, "the Nameless One of a hundred names," or "the Presence that disturbs us with the joy of elevated thought."

The human mind is so constituted that it cannot rest until it fastens upon a Cause which has no antecedent cause. *"Water* is the primordial substance," said one philosopher. "No; it is *fire mist,"* said another. *"Planetesimals,"* corrected a third. *"Energy,"* insisted a fourth; and so on. Each thinker, in turn, felt the necessity of assuming an unoriginated Cause. Each had to begin with an hypothesis, saying, "I believe."

Belief in a Higher Being is indigenous to our soul. It is part and parcel of our intuitive knowledge. Standing beneath the star-spangled sky or on the edge of the Grand Canyon or before any one of the many breath-taking scenes in which America abounds, a hush comes over us akin to religious emotion. "And then they say, 'There is no God'!" we find ourselves repeating.

Not that our argument for God's existence is consciously drawn from beauty, design, origin, or purposiveness, but rather that an intuitive feeling is brought to the surface *by conscience,* that is, "a knowing with" Someone Higher, that He exists in all the integrity of His holiness, justice, wisdom, and power.

We believe in God *first,* though we might argue His existence *afterwards.*

What conscience and nature reveal concerning God might be likened to what a flashlight reveals concerning Onondaga Cave in Missouri. The revelation is correct, so far as it goes; but it does not go far enough.

Throw the switch! Flood the area with light. Let us see more.

Well, here it is, in the spotlight of divine revelation: The everlasting God, the Lord, the Creator of the ends of the earth, is God in three Persons, Blessed Trinity. The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.

Sanctified by God the Father, preserved in Jesus Christ, and called by the Holy Spirit, we stoutly say the words together: *"I believe in God."*

ERWIN KURTH
ST. MARK'S CHURCH OF DETROIT

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

God's Multiplication Table

At this time of the year the work of bringing in the wheat harvest has been completed in most sections of our country. Reapers and combines have been rolled back into the machine sheds, there to await next year's harvest call.

Meanwhile the wheat crop is in transit to elevators and mills or is being chuted into the spacious holds of ocean-going freighters, consigned to faraway lands, there to feed hungry people.

Only a few short months ago farmers drilled the seed kernels into the soil. We glimpse, but we cannot fathom, the divine power that shaped both the sower and the seed, the power that brought forth the full ear on a bending stem, the power that directed each ray of sunshine, each little drop of rain, and each little gust of wind to do its part in the miraculous multiplication that has taken place on the wheat field. One little ear, if every kernel were planted and grew, could in a short time cover the whole earth with wheat. God's multiplication table cannot be found in arithmetics, but it can be studied in the book of nature. Here, on every page, are examples of this wonderful multiplication.

The same marvelous power of God in multiplying little things is true also in the realm of the spirit. We need not be troubled by our small talents. Whatever talent God has given, let it be used in His service. He can and will multiply. If opportunities for service are few, let us make the most of them. God can and will multiply. If our means are meager and we cannot give much, let us give what we can. God can multiply a small amount so that it will count for much. It has been observed frequently that churches which give freely for missions, thus planting the seed of the Gospel in virgin soil, draw a rich reward and reap bountiful blessings, both spiritual and material, for themselves at home.

The Praise of Men

Like the love of money, so the craving for popularity constitutes a grave menace to the well-being and eventual salvation of our souls. There is a powerful magnetism in the praise of men, which can draw Christians from the narrow path to provide them with their share of glory.

Ananias and Sapphira were prominent and apparently active members of the church in Jerusalem. They were not stingy, nor are any reflections cast upon their character. They were ready to contribute generously to the alleviation of need in the congregation. But, like many chief rulers of the Jews, they loved the praise of men more than the praise of God. They were not willing to pay the price. They felt that their social standing entitled them to as much praise as Joseph Barnabas had received for his generous donations. But wanting this publicity at a discount, they became guilty of shameful duplicity. Their sudden and untimely end is a matter of record.

We all, whether clergy or laymen, need to be on guard against this intriguing device of Satan. For the clergy there is the constant temptation to tone down the message and to tread softly, lest they arouse ill will against themselves. Praise from the hearers is more readily forthcoming when the pastors praise than when they call to repentance. And for the laymen life is more pleasant when they maintain silence rather than reprove the deeds of darkness committed in their presence.

Meditation on this subject will conjure up a great variety of situations in which Christians are tempted to retain the good will of their fellow men by compromising their convictions and neglecting their duty. It is not easy to forsake the world. The good will, the acclaim and honor heaped upon Christians by the world, the fear of ridicule from their former associates — these and other factors frequently cause the fire of religious fervor to die down. Satan is pulling with all his might. At such times let us recall the Apostle's words: "Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

Touring with God

Some readers will recognize this title as the title of a book edited by Dr. Theo. Graebner. This book provided inspiration and guidance for a spiritual vacation.

While God abhors nature worship, He does point to the spiritual lessons and sermons of the mountains, the rocks, the rivers, the plains.

All creation "groaneth and travaileth." The lion and the lamb do not lie down together. That points to sin. The river reminds us of "the river, the streams whereof make glad" the city of our God, the river of pleasures, the tree planted by the rivers of water. There are also dry river beds. They have the form of a river, but have no water. That reminds us of hypocrisy. Some rivers have polluted water, symbols of false doctrine. Some are turbulent, like God's Law; others flow gently, like the Gospel.

Mountains and hills call attention to God's abiding grace and mercy. Mountains and hills teach us to praise God. The wilderness pictures God's refuge to us.

In a sense, nature is God's "other Bible." But it is not the Bible. It cannot teach the lessons of sin and grace. Only the Bible reveals these divine truths to man. Let us not confuse the issue. Make your vacation trip a tour with God and His Word.

Lightless Lights

You have seen timeworn automobiles parked along the highway, the lenses of their headlamps broken and the reflectors turned dull and rusty from moisture. You turn on the switch. The lights burn, but there is little light.

So, alas, it is with many church members. They often become rusty with selfishness. They are willing to receive the light of hope and comfort from Heaven, but they are unwilling to spread the light. Or they become spattered with the filth of worldliness and thus are far from reflecting God's righteousness and goodness.

What are we doing? Is our conduct a model for others? When men see us, do they at once know how they, too, ought to walk? False reflections often cause accidents, especially on rainy nights. Shall we not take heed lest by ill-considered words or deeds we mislead those who see us?

Adult Catechumen Classes

The month of September usually marks the beginning of special instruction classes for prospective adult members for our Church. Conducting such classes is in accord with Christ's Great Commission to teach all nations "to observe all things whatsoever I have commanded you." From the practical point of view it is also more expedient to tell people in advance what the Church stands for than to accept them prematurely, only to have them leave again because they have learned that the Church teaches doctrines which do not appeal to them.

Church members can be of great assistance to their pastor in gathering such groups. Therefore look about among your friends, relatives, and acquaintances for those who are unchurched, and extend to them a cordial invitation to attend. Emphasize the fact that attendance at these classes does not commit or obligate them in any way, but that a decision to unite with the Church will be left to them after the course has been completed.

Won't you assist your pastor in this soul-winning work? And if successful, will you not accompany your prospects to these classes? Your presence will reassure them and will also be a blessing to yourself.

"Take Heed!"

More than 91,000 Jehovah's Witnesses from 96 foreign countries and 48 States recently thronged the New York Yankee Stadium for the last session of the eight-day convention of their "New World Society Assembly." This number, according to reports, was larger by nearly 10,000 than any ball-game attendance in the Yankee Stadium. In addition, 25,000 heard the proceedings over a loud-speaker system in a tent outside the stadium and 49,000 in a trailer "city" in New Jersey, 30 miles away.

This sect, which denies practically all the fundamental doctrines of Christianity, is uncommonly aggressive and fanatical. There is no doubt that it is one of the many latter-day cults against which our Lord warned His followers in Matthew 24 and which the Apostles Paul and Peter described in 2 Timothy 3 and 2 Peter 2. Scripture-grounded Christians will recognize the misnamed "Witnesses" as wolves in sheep's clothing and be on their guard lest they be misled by the zealous and dangerous deceivers.

"Snares of Death"

In the midst of earthly life
Snares of death surround us.

The truth of these opening lines from a 10th-century Latin hymn (No. 590 in the *Lutheran Hymnal*) was brought forcefully home when the radio announced the death of Senator Robert A. Taft. Struck down after a short illness, the seriousness of which he himself was hardly aware of, he was taken at the height of his career. Medical science, the most skillful to be had, was helpless.

Surely, nothing is more certain than death. About 1½ million people in the United States pass from the scene every year. We have become rather callous to obituaries except when they concern our relatives and friends. Death is no respecter of persons. The babe in the cradle, the octogenarian, the wealthy, the slum dweller, the strong of heart, the invalid — all are subject to the final summons. Death is the greatest mystery in life. Who can fathom it? The things that seem so all-important in the lives of individuals and nations amount to absolutely nothing when we are compelled to step over the threshold into eternity.

If our Christian religion means anything or has any value, it must be for us a safeguard against the snares of our last enemy. Death is the greatest test of our faith. Early deaths stun us. Our "Why?" remains unanswered. But we are shortsighted. The Lord of life and death disposes. Our times are in His hand. Fortunate he who in answer to the hymnist's question "Where shall we for refuge go?" can reply with confidence: "To Thee, Lord Jesus, only." Christ has destroyed this last enemy, has abolished death and brought life and immortality to light through the Gospel. For a believer in the resurrected Christ there is no real death.

Throwing Stones

Some people like to throw stones, especially when the result produces a clattering noise. It seems quite normal to get satisfaction from hearing the shattering of a pane of glass. But most of us don't throw stones, since we have been trained not to do so. We discipline ourselves, we refrain from following this destructive urge.

Some of these same people, however, who consider it ill bred to throw real stones, throw verbal or oral stones — at their fellow men, their characters, their physical appearance, their habits and customs. They blacken reputations, besmirch characters, spread malicious gossip, indulge in innuendoes. They get a sense of satisfaction from following such an urge of the natural, uninhibited man. Even so-called Christians are sometimes guilty of such stone throwing. And these stones strike not only their fellow beings, but One in whose mouth was found no guile, who "reviled not again," who left His redeemed followers an Example that we "should follow His steps."

Do you throw stones?

The Silver Lining

We are all familiar with God's gracious assurance that "all things work together for good to them that love Him, who are the called according to His purpose." Yet in our shortsightedness we often doubt this statement because we do not see the immediate fulfillment of it. We imagine that the good should put in its appearance at once and in such a clear and definite fashion that we can at once recognize it.

But let us scrutinize these words of the Apostle more closely. He does not state that each bitter experience in life results in a corresponding blessing, but that each one "works together for good," that is, it makes its contribution, or plays its part, toward good. The bitter experiences of life are like so many parts of a machine, which individually cannot turn out a given product, but work together with other parts to accomplish the desired end. Sometimes the blessings of heaven do appear quickly; then again there seems to be no indication of God's goodness for a long season; yes, in some cases we shall have to wait until eternity. But of this we can always be sure: Each untoward happening in our lives is part of God's process of fitting us for eternity. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. All His ways end in blessing. That is the silver lining that enframes every dark cloud. Think of this by day and meditate upon it in the night watches. It will be a soothing tonic to your aching heart.

Synodical Essay

(Continued from page 6)

the denial of the Christian faith by fellowship with confirmed errorists, which it held to be unscriptural, insincere, and hypocritical, indeed as downright wicked and opposed to Christian love; its brave attempts at spreading the glad Gospel tidings at home and abroad; all these and many other characteristics prove that our Church, by the grace of God, was endued with, and motivated by, the spirit of true ecumenicity which endeavors to keep the union of the Spirit in the bond of peace, which seeks above all other interests true unity of faith and profession. Our Church has often been accused of narrow-mindedness, bitterness, and lovelessness, especially during the great controversies concerning predestination and conversion. We admit that in those trying years, when the controversy had been carried on especially with theologians who had left our Church, there crept into their writings also such things as remind the reader that our fathers, too, walked in the flesh . . . but let us bear in mind that what they fought for was after all that which is spiritual and divine, the preservation and spread of the pure Gospel message. The result of their witness was a truly unified Church, perfectly joined together in the same mind and in the same judgment.

True Ecumenicity

Today we face new situations, new problems, new crises, with which our founding fathers did not have to contend. The modern ecumenical movement, with all its ramifications, difficulties, opportunities, and also its temptations, is our problem today, as our founding fathers had theirs in their own time. How shall we attack this problem? For this question there is but one true and Biblical answer. We must consider it in the spirit of that true ecumenicity, that true unity of faith and profession which was in Christ, in the Apostles, in Luther, in our founding fathers, indeed in all who ever have loved Christ and His Gospel above everything else.

That spirit of true ecumenicity does not mean primarily controversy or fighting, though all Christians who ever witnessed of Christ had also to battle against Satan, the father of lies. What, we ask, did true ecumenicity mean to Luther and Walther first of all? Primarily it meant to them to speak the truth in love. That explains why Dr. Walther, especially in his earlier theological career, was so very conciliatory in dealing with Lutherans of other folds. He was willing at meetings for doctrinal discussion and church union to pray with them and regard them as brethren in Christ.

This objective of achieving true ecumenicity, true unity of faith, we must diligently pursue today as opportunity is granted to us. It would be tragic for us to forget that today, when we have so much opportunity to witness the truth. Only one thing: we must not join others who are not in fellowship of faith with us to confess, and then forget to confess. There must be no religious unionism which denies the truth. There must be no hypocrisy, no insincerity, no lack of loyalty to God, for the sake of pleasing men. The greatest peril threatening the Church today is indifferentism to doctrine and weariness of spending time on the divine Word. One of the greatest addresses made in recent years was delivered in 1946 before the American Lutheran Conference in Rockford, Ill. It contains principles which are vital for true unity of faith: "Today the paramount need is that Lutherans wholeheartedly and consecratedly unite on the basis of sound, Biblical doctrine. . . . There are those who have grown tired of doctrinal discussions. Some have claimed that we have unity, since Lutherans in America by resolutions have subscribed to the Lutheran Confessions. It is true that doctrinal discussions in some places have revealed that much has been accomplished. However, it is also true that some doctrinal discussions have revealed a decided lack of doctrinal unity. What shall be done, then? Instead of growing weary of doctrinal discussions, those who desire a genuine Lutheran fellowship should realize that this necessitates a deeper study of Biblical doctrine and the Lutheran Confessions and a frank, but friendly discussion of the doctrinal differences which have been keeping us apart, so that with God's help and under His blessings doctrinal unity might be attained." In that spirit our founding fathers sought and largely achieved true Christian unity.

L. L. L. ANNUAL CONVENTION

The Lutheran Laymen's League at its 36th annual convention in Colorado Springs, Colo., June 28—30, gave Valparaiso University $85,000 to resolve the League's obligation to the school to construct a memorial classroom and administration building. Previously the League had lent the school $165,000, which is now being turned over to the university as a gift. The action was taken at the request of Valparaiso University officials, who pointed out that the $85,000 in cash now would prove far more valuable than another building at a later date.

More than 2,000 attended the three-day sessions, which opened with a Lutheran Hour rally in the Spencer Penrose Stadium.

The rally marked the final appearance of the Rev. Armin C. Oldsen as speaker on the Lutheran Hour, which is now heard in 56 languages over 1,100 stations, in 58 territories and countries. Pastor Oldsen had resigned for reasons of health. Guest speakers will be featured on the global broadcasts until a permanent speaker is appointed.

Louis A. Menking, Chicago, was elected president of the League for the coming year. He succeeds E. C. Jacobs, Cleveland, who has served the organization for four terms. Other officers include A. W. Herrmann, New Orleans, secretary; Milton Carpenter, St. Louis, treasurer; and Erwin Wesche, St. Louis, financial secretary. Fifteen regional board members were also elected. They are Fred Schriefer, Brooklyn, N. Y.; Clyde Dombrowsky, Alexandria, Va.; Harry Barr, Fort Smith, Ark.; Harold Meinke, Detroit; Harold Lichtsinn, Wauwatosa, Wis.; A. F. Niebuhr, Webster City, Iowa; Edgar Elbert, Maywood, Ill.; Lee Lohrberg, Lincoln, Nebr.; Ben Jutzi, Houston; Robert Gaiser, Denver; Fred Fiechtner, Fargo, N. Dak.; Victor Brandt, Portland; Theodore Schuetz, Los Angeles; Roy Wendell, Kitchener, Ont.; and Roland Jacobs, Elmore, Ohio.

The convention voted to continue to sponsor the Lutheran Hour, now in its 20th season, at a cost of $1,200,000 annually.

The delegates also agreed to continue the Bible Study Advance promotion and to co-operate with Synod's Stewardship Department in its efforts to raise the spiritual sights of League members.

Numerous resolutions were approved to promote the growth and welfare of the organization in its work to aid The Lutheran Church — Missouri Synod. The 70,000-member League is the officially recognized lay auxiliary organization of Synod.

Edgar Elbert, president of Lions, International, was the speaker at the closing convention event, a chuck-wagon dinner in the Garden of the Gods. Next year's convention will be held in Detroit, while in 1955 the group will meet in Seattle. E. F. K.

L. W. M. L. CONVENTION

Work of The Lutheran Church — Missouri Synod will be begun in the 450,000-citizen "Little Mexico" area of Los Angeles, Calif., as the result of a decision made by the Lutheran Women's Missionary League, which convened at Portland, Oreg., July 28 and 29. A grant of $60,000 was voted for the purpose.

This women's organization, which formerly had chosen two projects for financial support at each biennial convention, resolved this time to support three projects. The women also decided

to grant $60,000 toward the erection of a deaconess chapter house on the campus of Valparaiso University in Indiana and $60,000 toward establishment of retreat homes for missionaries in South America, the Philippines, and Japan.

Mrs. Arthur Preisinger of Chicago, Ill., elected president of the League, succeeds Mrs. Sadie Fulk Roehrs of Fort Wayne, Ind.

The 276 delegates from the U. S. and Canada adopted a resolution emphasizing that local congregations should consider themselves "centers of missionary activity." Another resolution reaffirmed the League's stand on the desirability of raising funds only through mite-box collections, not by "money-making" methods.

Mrs. Fred Goetz, Cadott, Wis., educator, discussed Christian factors in child training in her address, "It Is Not All the Child."

Dr. John W. Behnken, Synod's President, expressed the appreciation of the church body for the work of the L. W. M. L.

Attendance at the convention was 1,459. Delegates and guests represented 3,399 societies of the international League.

Other officers elected to head League activities for the next two years are Mrs. Walter N. Hoppe of Pittsburg, Kans., first vice-president; Mrs. William H. Fischer of Salem, Oreg., second vice-president; Mrs. F. A. Eggert of Topeka, Kans., recording secretary; Mrs. Merrill Gerstner of New Orleans, La., corresponding secretary; Mrs. L. S. Kenyon of Great Falls, Mont., financial secretary; and Miss Hilda J. Trarbach of Philadelphia, Pa., treasurer.

Rev. Raymond Eissfeldt of Peoria, Ill., was elected counselor.

MOSLEM MISSION

Fatima, first convert from Mohammedanism, received the Sacrament of Holy Baptism on New Year's Day at Vaniyambadi, India. Dr. H. Nau, missionary to the Mohammedans, officiated. "She learned to know Christ through one of our Lutheran schools," Missionary Henry Otten reports. We thank God for this Gospel victory and pray that she may remain constant in her love of Christ.

Indian Pastor Installed

Our western field of India, about 50 miles inland from Calicut, also had a day of joy on March 22 when Candidate P. V. David, native evangelist, was ordained to the Lutheran ministry. Before entering the seminary at Nagercoil, he had many years of successful experience in the Travancore field. He is the first permanent Indian pastor among the Mohammedans.

The Rev. P. V. David and his wife, Shoshamma

In addition to regular preaching, our mission to the Mohammedans offers medical assistance through a dispensary, in charge of an Indian woman, Dr. Mary Abraham. Reading rooms are maintained in which both secular and religious literature is available. The missionaries maintain many classes for Moslems and also give prominence to private interviews.

Dr. H. Nau and Missionary Ernest Hahn at Vaniyambadi and Missionary Henry Otten at Wandoor are now working among the Mohammedans in India. Missionary Roland E. Miller was commissioned June 7 at Melville, Sask., Canada. He and his wife, the former Mary Helen Wilson, left July 22.

HERMAN H. KOPPELMANN

NATIONAL EVANGELICAL LUTHERAN CHURCH

The 55th annual convention of our Finnish brethren was held June 29 and 30 for the first time in Cleveland, Ohio, where the Rev. V. Latvala is pastor. It was preceded by a pastoral conference in near-by Fairport Harbor, by sectional meetings on Saturday, and by three festival services on Sunday. In the Sunday afternoon service Candidate H. J. Kotila, who will serve the Milwaukee area, was ordained.

After a general Communion service Monday morning the sessions began. About 100 delegates from coast to coast were present, also 26 pastors and eight Springfield seminarians. Some 20 years ago only about ten pastors and no students attended the annual meeting.

Greetings were read from our convention in Houston, from the Finnish congregations in Australia, and from the Free Church in Finland. Pastor Geo. Kuechle of Cleveland and the undersigned greeted the convention.

President G. A. Aho's annual report showed that the Synod, served by 30 pastors, during the past year had gained about five per cent in souls. Since Dr. Aho, President for 22 years, resigned from his uncompleted term because he could not do justice to both his congregation and the presidency, the convention regretfully accepted his resignation. For his long, self-sacrificing, and successful presidency he was given a plaque and a cash gift. Pastor J. E. Nopola of Ironwood, Mich., business manager of the Church's publishing house for the last four years, was unanimously elected to succeed him for the next two years. E. H. Buerkle of New York Mills, Minn., became the successor of J. K. Jackson of Ironwood.

Prof. A. Monto submitted his annual report on the Finnish Department of our Springfield Seminary, where 14 students were enrolled. In gratitude toward our Synod for training their students, the convention resolved to contribute $3,000 toward interior furnishings for the new seminary building.

The mission in Australia (Cape York Peninsula, Queensland) is promising and progressing. The offer of a loan from our Synod's Church Extension Fund was accepted. Congregations were encouraged to support our Lutheran Hour and TV programs. Intersynodical pastoral conferences with the Suomi Synod are to be continued; however, a union will be effected only if complete doctrinal agreement can be obtained. Because of its geographic extension, Synod was divided into several districts, though the entire Synod will continue to hold its annual meetings. Next year's meeting will be at New York Mills, Minn. R. HERRMANN

Dr. L. Fuerbringer (left), president of Concordia Seminary, St. Louis, Mo., from 1931 to 1943, and his son, Dr. Alfred O. Fuerbringer, who began his duties as president of the seminary on August 1, 1953 — the first time in the history of the seminary that a son held the same position as his father. The picture was taken by the Rev. H. Bielenberg at the Saginaw synodical convention in 1944

NEWS

Rev. Joseph Simonson, since 1951 executive secretary of the Division of Public Relations of the National Lutheran Council, is the new U. S. Ambassador to Ethiopia. The majority of Ethiopians, about 8,500,000, are Christian, mostly adherents of the ancient Coptic Church; about 2,500,000 are Mohammedans; and 4,000,000 pagan.

Born on a farm near Lanesboro, Minn., in 1904, Dr. Simonson was graduated from St. Olaf College in 1925 and from Luther Theological Seminary, St. Paul, in 1931. In that year he was ordained to the ministry of the Evangelical Lutheran Church, one of the eight Lutheran church bodies in the National Lutheran Council. He was awarded an honorary degree of Doctor of Laws by Concordia College, Moorhead, Minn., in 1952. Dr. Simonson will turn in his ordination certificate and serve as a layman.

It is believed that only one other Lutheran clergyman has held a position as chief of a U. S. diplomatic mission in recent times. He is the Rev. Owen J. C. Norem, now pastor of St. Andrew's Lutheran Church, Los Angeles. He served as American minister to Lithuania from 1937 to 1940, when Soviet Russia occupied Lithuania.

Dr. Henrich Fleischer of the music faculty of Valparaiso University, where he teaches organ, church music, and counterpoint, has accepted a position as organist of Rockefeller Memorial Chapel at the University of Chicago. He will retain his full-time position at Valparaiso.

Before coming to the U. S. four years ago, Dr. Fleischer was professor of organ and church music at Leipzig Conservatory and organist at Leipzig University Church of St. Paul. He received the Ph. D. degree from Leipzig University, where he did research work in history and musicology.

The Norwegian Synod of the American Ev. Lutheran Church observed its centenary during its annual convention held May 29 to June 4 at Bethany College, Mankato, Minn. The old Norwegian Synod, founded in Wisconsin in 1853, split in the 1880's, after a controversy on the doctrine of predestination. When in 1917 most Norwegian Lutheran congregations merged to form what is known as the Evangelical Lutheran Church, a number of pastors and laymen reorganized to continue the old Norwegian Synod. In 1920 this synod became a member of the Synodical Conference.

The convention heard Missionary Paul Anderson, its representative, report on the Synodical Conference mission work in Nigeria, Africa. There were also reports on the synod's work in Cornwall, England. An effort will be made to establish a mission in California. The printing of the Norwegian paper *Luthersk Tidende* will be discontinued at the close of 1953. Three convention essays were read by Pastors Paul Ylvisaker, A. M. Harstad, and M. E. Tweit.

Officials of the Synod, which numbers 10,663 members, are: Rev. C. M. Gullerud, President; Rev. M. E. Tweit, Vice-President; Rev. W. C. Gullixson, Secretary; Rev. S. E. Lee, Treasurer.

"Martin Luther," full-length dramatic film produced by Lutheran Church Productions, Inc., has drawn large audiences and extended runs in the first three cities in which the motion picture was shown. A 25-day run in Minneapolis drew 98,000; an eight-day run in Hickory, N. C., 11,000; and a nine-day run in Houston, Tex., 22,000. The picture opened in Duluth, Minn., July 23. Sponsoring committees for future showings are being formed in Washington, Cleveland, Milwaukee, Atlanta, and other cities.

The July 13 issue of *Life* magazine devoted one full page and two half pages to "Martin Luther." The *Christian Science Monitor* of July 7 ran a five-column feature article on the film. The *Saturday Review* of June 13 calls the film "impressive."

The film will be released on an all-out basis on Labor Day. Peak period of showings throughout the U. S. and Canada is expected by Reformation Day, October 31. The producer's office has been swamped with requests for extended theater runs.

The date for the Washington, D. C., opening is August 20.

The picture was shown at the Lutheran World Federation's executive committee meeting and the 800th anniversary celebration of the Church of Norway at Trondheim, Norway, July 28 and 29.

The tornadoes which hit Michigan June 8 took the lives of six Lutherans. A Lutheran family from Detroit — Arnold W. Anschuetz, 37, his wife, Dorothy, 35, and their two sons, Dorn, 7, and Dana, 18 months — were killed while vacationing at Indian Lake. Funeral services were from Emmaus Church, the Rev. C. J. Riedel, pastor, in Detroit, where the family were members.

Two Sunday school children from Our Savior, Flint, where the tornado struck the hardest, were killed. Sixteen adults were hospitalized. Members of Our Savior Congregation lost 15 homes in the tornado. The Rev. Walter Zeile of Davison, Mich., reports that several of his members lost their homes. Pastor H. A. Reischauer stated that many of his parishioners are in need of bedding and clothing, blankets, sheets, and pillows. Gifts of these articles may be mailed to him at 621 E. York, Flint, Mich. Gifts of money should be sent through regular channels.

In a Port Huron tornado, May 21, one family of Our Savior Church, the Rev. Albert A. Ruff, lost everything.

St. Paul's Church Bulletin from Winslow, Nebr., June 14, lists names of parishioners who suffered property damage. Immanuel Church, Hooper, Nebr., members were also hard hit.

MERCURY PHOTO

Rural Pastors' Institute, Camp Silca, Ill.

Fifty-four pastors attended the Rural Pastors' Institute held at Camp Silca, May 18—19, in Central Illinois. Dr. E. W. Mueller, Secretary of Rural Church Program, Division of American Missions, Chicago, spoke on "Rural America a Mission Field" and led the discussion of (1) developing a home mission strategy to reach rural areas; (2) developing a rural mission consciousness on the part of rural congregations; (3) developing an interest on the part of the total Church in rural missions; and (4) challenging the rural pastor for his task of bringing Christ to rural America

Dr. C. L. Folse of the College of Agriculture, University of Illinois, lectured on "The Changing Rural Community and Its Implications." One of every three farmers is a renter; 75 per cent of farm land in Central Illinois is rented. Three fourths of the youth eventually go to the city. The rural congregation must indoctrinate its youth well, so that when these young people transfer to a city congregation, they will be firm. Lutheran farmers should be shown the importance of selling or renting to Lutherans

Lutheran Pastors of England, Visitors, and Essayists at Oxford Conference

Approximately 50 Lutheran pastors in England met at Mansfield College, Oxford, July 1 to 3, for the annual conference sponsored by the Lutheran Council of Great Britain and The Lutheran Church — Missouri Synod. Essays on "The Relationship Between Christ and the Word," "State Church Versus Free Church," and "Close Communion" were discussed. The essayists, all of whom were of the Missouri Synod, were Prof. W. R. Roehrs, Concordia Seminary, St. Louis; Prof. M. J. Naumann of Concordia Seminary, Springfield, Ill.; and the Rev. H. Harms, First Vice-President of the Missouri Synod.

The Oxford Conference was a step forward in the work of the Lutheran Council of Great Britain in furnishing a basis upon which all Lutheran churches of England can come together and discuss doctrine and practice according to the Holy Scriptures and the Confessions. Noticeable was the spirit of letting God's Word speak on the matters discussed. Though differences in teaching and practice came to the fore, nevertheless the discussions indicated clearly that God's Word alone can settle the differences and form the basis of all teaching and doctrine.

Dr. Harms's paper on "Close Communion," in which he stated that the only practice according to God's Word was that of restricted Communion at the Sacrament of the Lord's Supper and of permitting only worthy communicants to attend, evoked a lively discussion. Although it was felt that the practice of close Communion was according to God's Word, there was disagreement as to how this could and should be carried out.

The conference opened and closed with divine services, at which Dr. Harms delivered the sermons. Plans were made for a similar meeting next year.

The Lutheran Free Church heard reports at its 57th annual conference, held in Minneapolis, June 10—14, on merger negotiations with the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church, and recommended that these reports "be discussed in our church press and in meetings on local and district levels." The proposal, as reported by the church body's subcommittee on polity, is that in the merged church the congregations now belonging to the L. F. C. would be constituted as a "non-geographical conference," and that the L. F. C. would be permitted to support its present two schools and to continue its own home mission work.

Dr. Bernhard M. Christensen, president of L. F. C.-supported Augsburg College at Minneapolis, told the conference of a decision by the college's administration not to permit folk dancing as a part of the recreational program. The college has always forbidden social dancing, but the decision about folk dances was made "in the presence of considerable difference of opinion among both faculty and students." Debate on the floor stressed that folk dancing might become a first step toward social dancing, long opposed as not suitable in church-supported schools. The college's decision was endorsed in a resolution expressing confidence in the faculty and board of trustees.

James P. Shields, 64, head of the Brotherhood of Locomotive Engineers and member of Grace Lutheran Church, Cleveland Heights, Ohio, died June 29 of a heart attack. Mr. Shields had been head of the 80,000-member independent union for the last three years. He took his first railroad job at Neoga, Ill., in 1906, when he became fireman for the Michigan Central Railroad. Since 1926 he has been in railroad union work.

Miss Bertha Haertel, who taught in the first grade of Immanuel Lutheran School, St. Charles, Mo., for 50 years, 1889 to 1939, died June 28. She was 85 years old. Her father was Franz Haertel, a Lutheran teacher, who taught in the St. Charles school from 1859 to 1862 and then from 1876 to 1878. Pastor Ernst Haertel of Chicago was her brother.

The Augustana Lutheran Church, at its 94th annual synod held in Chicago, called on the National Council of the Churches of Christ in the U. S. A. to maintain a strong evangelical emphasis as its chief requirement for membership. The 485,000-member Augustana body indicated that its continued membership in the National Council depends on the agency's adherence to its constitution's preamble, which describes N. C. C. C. U. S. A.'s purpose as "more fully manifest oneness in Jesus Christ as divine Lord and Savior."

Augustana delegates asked the Church to "insist" that pastors who cooperate with State and local area councils do so without compromising the doctrinal position of the Church. Cooperation, it was added, is to be limited to the agencies which have subscribed to the N. C. C. C. U. S. A. statement.

Preliminary approval of a proposal to hold biennial meetings was voted at the 94th annual synod.

The 57th Annual Convention of the United Evangelical Lutheran Church, held at Atlantic, Iowa, June 16—21, reelected Dr. Hans C. Jersild to a second three-year term as president. The 181 congregations of the U. E. L. C. have a baptized membership of nearly 52,000.

BOHLFING PHOTO

At the Reunion of the Addison Class of 1903

Of the 34 members which Addison Teachers' Seminary graduated in 1903, 18 are still living, 10 are still teaching, and nine attended the 50th reunion held at Concordia Teachers College, River Forest, Ill., July 10. First row (l. to r.): W. A. Gutowski, M. C. Kosche, Richard Kuhnau, O. H. Schumm. Second row: Theo. Kuehnert, Mrs. Kuehnert, E. G. Garske, Mrs. Garske, Mrs. Schumm. Top row: Mrs. Matthes, E. H. Matthes, W. A. F. Kath, C. H. Schlund, Mrs. Schlund. (Because of a minor accident, Mrs. Kuhnau is not on the picture)

DEATHS

Albert J. C. Ollenburg (June 8, 1875, near Stettin, Germany, to June 4, 1953, York, Nebr.), son of Peter and Emilie Ollenburg; at the age of eleven came with his parents to America, where they homesteaded near Emery, S. Dak.; graduated Concordia Seminary, Springfield, Ill., 1895; called as missionary to Bloomfield, Nebr., where he was instrumental in organizing First Trinity, 1895; he served this congregation throughout his ministry of almost 53 years. After his retirement in 1948 he lived in Bloomfield, Nebr., until his wife, the former Minnie Dorow, whom he married in 1897 at Garner, Iowa, died in 1952. Two of his five sons preceded him in death: one in infancy, and another, Philip, the youngest, laid down his life for his country in the battle for the Rhine, February 27, 1945. The three surviving sons are: Winfred, institutional missionary, Lincoln, Nebr.; Luther, Knoke, Iowa; and Richard, Fremont, Nebr. Pastor Ollenburg resided with his son-in-law and daughter, Rev. and Mrs. Herman Hopmann of York, Nebr., at the time he was hospitalized because of a fall on April 8 of this year.

At the funeral service, held June 8 in First Trinity, Bloomfield, Nebr., the undersigned preached, and Second Vice-President A. T. Bostelmann of Norfolk represented the Northern Nebraska District. The undersigned also conducted the committal service in the Bloomfield Cemetery.

E. R. DUBS

John August Paul Rabold (March 24, 1881, Pittsburgh, Pa., to June 11, 1953, Pittsburgh, Pa.), son of John and Barbara Rabold; graduated Concordia Seminary, St. Louis, 1906; served parishes at Walnut Creek (Afton), Kans., 1906 to 1911; Dodge City or Wittrup, Kans., 1911 to 1913; West Henrietta, N. Y., 1913 to 1919; Ridgeway, N. C., 1919 to 1923; Glen Savage and Johnsburg, Pa., 1923 until 1927, when he retired for reasons of health. In 1906 he was married to Mary Gaefke, who died in 1921. In 1922 he was married to Martha Lauterbach, who with three children from each marriage survives him. Funeral services were held June 13 at Concordia Church, Pittsburgh, Pa., of which he was a member. The undersigned officiated. Burial was in Jefferson Memorial Cemetery, Pittsburgh. WALTER H. HEINTZE

The Rev. Louis B. Buchheimer, D. D., died at St. Louis, Mo., Aug. 1, 1953, in his 82d year.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Bickel, Arthur, ordained, Holy Cross, Saginaw, Mich., by E. H. Voss, June 28; installed, Messiah, Silver City, N. Mex., by Vernon Bahr, July 19.

Constien, Victor, St. John, Cordova, Nebr., by H. C. Loesel; Holy Cross, Goehner, Nebr., by F. Bangert, July 5.

Croll, Edgar A., ordained, Redeemer, Manitowoc, Wis., by Valentine Mack, July 12; installed, St. Mark, Flaxton, N. Dak., by Norman F. Natzke, July 19.

Goehner, James G., St. John, West Branch, Mich., by Fred Bickel, July 12.

Hackmann, E. Edward, Holy Cross, Anita, Iowa, by R. W. Riese, July 19.

Heinitz, Kenneth, Immanuel, Twin Falls, Idaho, by R. C. Muhly, July 19.

Hermann, David R., Memorial, Katy, Tex., by O. Bahr, July 12.

Huber, Curtis E., ordained, Capitol Drive, Milwaukee, Wis., by J. H. Baumgaertner, July 5; installed Redeemer, Dickinson, N. Dak., by Edward N. Bartell, July 19.

Juergensen, Eugene, St. Paul, Roundup, Mont., by Pres. Paul M. Freiburger, July 19.

Kass, Robert, Zion, Michigan (N. Dak.); Grace, Lakota; Hope, Southam, N. Dak., by H. C. Mueller, July 12.

Killion, Russell, Grace, Universal, Pa., by C. B. Schlutz, July 12.

Krugler, Emil F., Grace, Hobbs, N. Mex., by A. J. Brase, July 10.

Lennon, Lee W., Redeemer, Bucklin, Kans., by Theo. H. Mueller, July 19.

Mattil, Fred, ordained, First, Chattanooga, Tenn., by Herman Scherer, June 28; installed, Grace, Victoria, Tex., by Fred R. Lammert, July 12.

Misterek, Wallace, as assistant, First, Van Nuys, Calif., by Pres. Armand E. Mueller, July 12.

Pauluhn, Cuthbert, Faith, Kirksville, Mo., by Victor H. Grimm, July 19.

Rodewald, Alfred, Trinity, Nevada (Mo.); Grace, Lamar, Mo., by Herbert F. W. Boehne, July 12.

Roth, Victor, Immanuel, Roseau; Bethany, Warroad, Minn., by I. W. Bade, July 5.

Rumsch, W. A., Redeemer, Edmonton, Alta., Can., by W. C. Eifert, July 12.

Uhles, Paul F., Christ, Hillsboro, Tex., by Andrew Szegedin, July 12.

Ordained and Commissioned:

Buelow, Donald W. A., ordained, St. John, near North Branch, Minn., by Julius Buelow; commissioned as missionary in Chillicothe and Pike Co., Ohio, by W. F. Docter, July 19.

Cassler, Bruce, Concordia, Akron, Ohio, as missionary in the Philippine Islands by Dr. O. H. Schmidt, July 12.

Dorn, Louis, St. Paul, Cleveland, Ohio, as missionary in the Philippine Islands by Dr. O. H. Schmidt, July 12.

Janke, Palmer L., Jr., St. John, Lawton, Okla., as missionary in the Duncan-Lawton area, Okla., by Walmar W. Frank, July 12.

McMillan, Whitfield, Trinity, Houston, Tex., as chaplain in the U. S. Army by Oliver R. Harms, June 28.

Mueller, Charles S., as missionary, Beach, Jacksonville Beach, Fla., by F. W. Lorberg, July 12.

Riis, Clifford A., ordained, Grace, Queens Village, N. Y., by Louis S. Wagner, July 12; commissioned, First, Asheville, N. C., as missionary in Greenville, S. C., by W. von Spreckelsen, July 19.

Westermann, T., Trinity, Fort Pierce, Fla., by L. C. Gerbhardt, July 19.

PASTORS

Installed:

Becker, E. George, Zion, Stillwater, Okla., by C. L. Schultz, July 12.

Bopp, Clarence, Grace, Bishop, Calif., by Pres. Armand E. Mueller, July 5.

Brauer, Richard H., Zion, Grover, Colo., by Leo E. Rubel, July 5.

Droegemueller, Theodore, St. John, Easton, Kans., by Edward C. Hauer, July 19.

Fastenau, Emmett H., First, Asheville, N. C., by Leslie F. Frerking, July 5.

Fischer, Carl O., as assistant, Luther Memorial, Shorewood, Wis., by Richard A. Jesse, July 19.

Jaeger, Robert F., St. John, Marengo, Iowa, by C. H. Schroeder, July 5.

Juergensen, Paul, Our Blessed Savior, Alexandria, Ind., by O. R. Schlegelmilch, July 12.

Miller, Harry F., Grace, Crescent City, Calif., by T. G. Gohlke, July 12.

Schuelke, Enno, Trinity, Ogallala, Nebr., by G. H. Koslowske, July 12.

Schury, E. G., St. Paul, near Steeleville, Ill., by Pres. H. C. Welp, June 7.

Waschilewsky, Paul G., as assistant, Trinity, St. Joseph, Mich., by Theo. Laesch, July 12.

Zschoche, Edwin C., Zion, Portland, Oreg., by Karl W. Keller, July 19.

TEACHERS

Installed:

Bredehoeft, Merle R., Immanuel, Palatine, Ill., by H. Rosenberg, July 12.

Denninger, William O., St. John, Hannibal, Mo., by H. M. Schwehn, July 12.

Duensing, Cand. Elden, Immanuel, Twin Falls, Idaho, by R. C. Muhly, July 19.

Einspahr, Junior W., Our Redeemer, Herington, Kans., by Otto H. Mueller, July 12.

Hartmann, Theodore, Trinity, Ludell, Kans., by John Schmidt, July 19.

Keller, C. O., Emmanuel, Lancaster, Ohio, by W. F. Docter, July 19.

Laeder, Cand. Leroy, Holy Ghost, Monroe, Mich., by A. Freund, July 12.

Rogner, Floyd H., Our Savior, Flint, Mich., by H. A. Reischauer, July 19.

Ground Breaking

Arlington, Tex. Grace, new church, May 31.

Berwyn, Ill. Good Shepherd, new church, June 1, 1952.

Oak Grove, Oreg. Concordia, new church, July 19.

Cornerstone Laying

Berwyn, Ill. Good Shepherd, new church, Sept. 7, 1952.

Moorhead, Minn. Redeemer, new church, July 19.

Dedications

Berwyn, Ill. Good Shepherd, new church, June 14.

Billings, Mont. Trinity, new church, July 12.

Mayfield Heights, Ohio. Our Savior, parish hall, June 28.

Menasha, Wis. Trinity, new school and fellowship hall, July 12.

Mitchell, S. Dak. Zion, new church, July 12.

Plato, Minn. St. John, new church, July 12.

Official Notices

The *Rev. Otto Nuechterlein* has been appointed Visitor of the Saginaw Circuit to replace the Rev. Wm. Schoenow, who has accepted the appointment as Third Vice-President of the Michigan District. — A. ZEILE, *President,* Michigan District.

Mr. Walter H. Odean has requested a colloquy in order to obtain the status of a teacher in The Lutheran Church — Missouri Synod. — WALTER O. RATHKE, *President,* Ontario District.

Mr. Carl Bloedel, erstwhile teacher at Peace Lutheran Church, Fort Wayne, Ind., has resigned as a member of The Lutheran Church — Missouri Synod and is, therefore, ineligible for a call. — OTTOMAR KRUEGER, *President,* Central District.

Candidates for the Professorship in the Field of Old Testament, Concordia Theological Seminary, Springfield, Ill.

The Rev. Richard Brauer, Travancore, S. India: Grace, Oklahoma City, Okla.

The Rev. Theo. Eickelberg, Lowden, Iowa: Immanuel, Charlotte, Iowa.

The Rev. Albert Glock, Normal, Ill.: St. John's, Pekin, Ill.

The Rev. Richard C. Jahn, Little Rock, Ark.: Bethel, University City, Mo.

The Rev. Holland Jones, Instructor, Concordia Seminary, St. Louis, Mo.: St. Paul's, Concordia, Mo.; First Lutheran, Little Rock, Ark.; Trinity, Lenzburg, Ill.

The Rev. Walter H. Koenig, Sanborn, N. Y.: Trinity, Scribner, Nebr.

The Rev. Reinhard Koepp, Brownton, Minn.: Immanuel, Dent, Minn.

The Rev. A. T. Kretzmann, Crete, Ill.: St. John's, Clinton, Iowa.

The Rev. Eric C. Malte, Pittsburgh, Pa.: St. Matthew, Detroit, Mich.

The Rev. Henry Miller, Frankentrost, Saginaw, Mich.: Zion, Bay City, Mich.; Immanuel, Loveland, Colo.

The Rev. Herbert C. Mueller, Niagara, N. Dak.; Immanuel, Grand Forks, N. Dak.

The Rev. Martin Mueller, Hamlin, N. Y.: St. John's, Rome, N. Y.

Prof. M. J. Naumann, Springfield, Ill.: St. Peter's, Prairietown, Dorsey, Ill.; Bethany, Milwaukee, Wis.

The Rev. Richard Pera, Southington, Conn.: Bethany, West Hartford, Conn.

The Rev. Theo. F. H. Stolp, Plainview, Nebr.: St. Paul's, Winslow, Nebr.

Dr. Raymond Surburg, Brooklyn, N. Y.: Trinity, Fergus Falls, Minn.; Trinity, Bogota, N. J.

The Rev. Clemens Thies, Chicago, Ill.: Bethany, Chicago, Ill.; Bethel, Chicago, Ill.; Christ, Chicago, Ill.; First Immanuel, Chicago, Ill.; First Trinity, Chicago, Ill.; Good Shepherd, Maywood, Ill.; Holy Cross, Chicago, Ill.; St. John's, Niles, Ill.; Tabor, Chicago, Ill.; Trinity, Chicago, Ill.; Trinity, Villa Park, Ill.

The Rev. Robert Wiltenburg, Cullman, Ala.: Calvary, Portland, Oreg.

The Rev. Frederick H. Zucker, Pascagoula, Miss.: St. John's, New Berlin, Ill.

All communications pertaining to these candidates should be addressed to the Secretary of the Board of Control, and should reach him not later than four weeks after the publication of this list. — REV. B. SELCKE, D. D., 120 W. Monroe St., Petersburg, Ill.

Educational Institutions

Concordia College, St. Paul, Minn., will begin the fall term classes, September 10. Registration Day for old and new students is Tuesday, September 8. Opening Exercises will be conducted at 10 A. M., Wednesday, September 9.

Concordia College is co-educational and serves Synod primarily by preparing boys and girls who have completed their high school program, for church work, as pastors and teachers.

Concordia High School is a boys' school and offers four years of high school training for boys who desire to prepare for admission to Concordia College as ministerial students.

Both the College and the High School are accredited. The cost for one year of study at Concordia is $365 for ministerial students, $475 for women, and $415 for teacher-training men. These figures do not include the cost of books.

For further information and a catalog, write to: Registrar, Concordia College, 275 N. Syndicate, St. Paul 4, Minn.

Concordia College, Portland, Oreg., will begin its 48th academic year on Wednesday, September 9, 1953, with a service at 9:00 A. M. Registration for all students will take place the previous day, September 8. A catalog, containing full information as to academic requirements, course offerings, and costs, will be sent upon request. Applicants will please address the Registrar, Prof. Walter G. Boss, Concordia College, Portland 11, Oreg. — THOMAS COATES, *President.*

Concordia College, Milwaukee, Wis., will begin the new school year September 6 with a service at 3:30 P. M. Registration on September 4 and 5. Applications should be in by August 20. — J. H. GIENAPP, *Acting President.*

National Lutheran Radio and Television Week

The week of November 1—7 has been designated as *National Lutheran Radio and Television Week* by the Synodical Radio and Television Committee. Pastors, teachers, and laymen ought to make their plans far in advance. — HERMAN H. HOHENSTEIN, D. D., *Acting Executive Secretary.*

Notices

Anyone knowing of Synodical Conference Lutherans moving into the Madison, S. Dak., area should notify Rev. A. F. Pingel, Jr., Wentworth, S. Dak.

Anyone knowing of Synodical Conference Lutherans residing in vicinity of Kenton or Bellefontaine, Ohio, please contact: Rev. Leonard Newman, 532 E. Ohio, Kenton, Ohio.

The annual meeting of the Association of Good Shepherd Lutheran Home of the West will be held Sunday, September 13, 1953, at 3 P. M., Zion Lutheran Church, 120 N. Emily St., Anaheim, Calif. Plans for the home to be built in Terra Bella, Calif., will be presented, and the Sunday school program being fostered by the Association will be outlined. All persons interested in work among the mentally retarded will be welcome. — MRS. OSWALD C. ULRICH, *Secretary of the Board.*

Wanted

A young California desert congregation, building its first church with volunteer labor, needs used equipment for its chapel. *Pews, chairs, kitchen supplies, church bell.* Contact Zion Lutheran Church, Blythe, Calif.

Changes of Address

Pastors:

Appel, Vernon M., 2326 Las Cruces Lane, Dallas 17, Tex.
Barth, Howard G., 7507 McGee St., Kansas City 5, Mo.
Becker, E. George, 612 Orchard Lane, Stillwater, Okla.
Betz, Arthur, 1905 N. Third St., Monroe, La.
Brauer, E. F., 1113 W. State St., Milwaukee, Wis.
Constien, Victor A., Box 97, Cordova, Nebr.
Etzel, Lenhart E., 27367 Freda Drive, Inkster, Mich.
Firchau, A., 23890 North Line Road, Inkster, Mich.
Freiburger, Paul M., 537 Grand, Billings, Mont.
Fuerbringer, Alfred O., Concordia Seminary, 801 De Mun, St. Louis 5, Mo.
Goldberger, A. J., Strasburg, Ill.
Griesse, Reinhold W., 276 Faculty Lane, Seward, Nebr.
Grunow, William O., 412 Westwood Ave., Lindsay, Calif.
Grunow, William P., 1008 D St., Arcata, Calif.
Harting, Henry C., 520 Lytle St., Memphis 12, Tenn.
Heckmann, H. A., 313 E. Tyler, Harlingen, Tex.
Heinitz, Kenneth, 414 Second St., E., Twin Falls, Idaho
Huxhold, Harry N., 12032 S. 69th Ave., Palos Heights, Ill.
Knoke, William, *em.*, 810 W. 21st Ave., Hutchinson, Kans.
Koenig, Henry A., *em.*, 205 Roberts St., Seward, Nebr.
Krohn, H. F., First and Maple, Rawlins, Wyo.
Krugler, Emil F., 410½ Shipp Drive, Hobbs, N. Mex.
Loeber, Adolf H. A., 16927 Chandler Park Drive, Detroit 24, Mich.
Luke, Harold H., 8844 Houghton Drive, Utica, Mich.
Malotky, R., R. 1, Fall Creek, Wis.
Mattil, Fred A., 1101 E. Loma Vista, Victoria, Tex.
Mertz, Gustav H., *em.*, 1417 S. Third St., W., Missoula, Mont.
Meyer, Otto W., 306 E. Tenth, Claremore, Okla.
Meyer, Walter H., Zion Lutheran Church, South Main at Hawthorne, Pasadena, Tex.
Michalk, Theodore A., Lutheran Mission Compound, Ambur, N. Arcot Dt., S. India
Moore, Gilbert C., 133 W. 12th Ave., Gooding, Idaho
Mueller, Herbert A., 111 N. Fourth St., Dundee, Ill.
Prange, E. H., 12/4A Edmonton Road, Colombo 6, Ceylon
Riedel, E. Paul, 670 Siskiyou Blvd., Ashland, Oreg.
Roth, Victor M., Box 241, Roseau, Minn.
Ruehrdanz, Walter, 3107 Buena Vista, San Antonio 7, Tex.
Schultz, Gordon E., 717 Ninth Ave., N., Port Alberni, B. C., Can.
Spiekerman, Victor J., Private Post Bog, Port Harcourt, Nigeria, W. Africa
Storm, E. A., R. 2, Rensselaer, Ind.
Storm, G. P., *em.*, R. 1, Free Soil, Mich.
Thompson, Edwin H., 820 East 230th St., New York 66, N. Y.
Tober, Donald, 602 East Ninth St., New York 9, N. Y.
Wangerin, Arnold T., 2371 N. Grant Blvd., Milwaukee 10, Wis.
Warneke, Lloyd C., Franklin, Nebr.
Wessel, E. A., 760 W. 23d St., Merced, Calif.
Witt, Melvin E., Chaplain, A02240504, 463d Trp. Carr. Wg. (M), Memphis, Tenn.
Wolfram, Ernst A., 1402 E. Second St., Winfield, Kans.
Wukasch, Richard, 3920 Colborne Rd., Baltimore 29, Md.
Wyneken, Martin L., 664 57th St., Oakland 9, Calif.

Teachers:

Brauer, Paul, 63 N. Pacific, Cape Girardeau, Mo.
Bredehoeft, Merle R., 247 N. Brockway, Palatine, Ill.
Duensing, Elden F., 226 N. Washington Ave., Twin Falls, Idaho
Dunk, Carl, 303 Kayton, San Antonio, Tex.
Ehlers, John P. H., 224 S. Oak St., Kendallville, Ind.
Eggert, Walter F., 9 S. John St., Mayville, Wis.
Einspahr, Junior W., 315 E. Walnut, Herington, Kans.
Freitag, Alfred J., 2941 W. 70th St., Los Angeles 43, Calif.
Gerken, August F., R. 1, Box 123, Napoleon, Ohio
Germeroth, C. E., 3700 H St., Lincoln, Nebr.
Grams, Werner, 3718 Belden Ave., Chicago 47, Ill.
Hendricksen, Donald, 3510A Itaska, St. Louis 11, Mo.
Hoerauf, Norman C., 1946 Jefferson, S. E., Grand Rapids 7, Mich.
Koehler, Vernon, 4703A McPherson Ave., St. Louis 8, Mo.
Rosenthal, Ray, 626 Stadium Drive, Fort Wayne 3, Ind.
Rolf, L. W., 730 Como, St. Paul, Minn.
Weerts, Paul H., Thorndale, Tex.
Zeddies, Leslie R., 3639 N. Bosworth Ave., Chicago 13, Ill.

FINANCIAL REPORT

From February 1, 1953, to July 31, 1953

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
1. Alberta and British Columbia	$ 5,264.81	$ 64,564.88	$ 1,105.61
2. Atlantic	45,399.84	482,830.24	12,284.06
3. California and Nevada	27,436.33	230,738.82	6,088.01
4. Central	197,242.40	1,380,594.22	37,677.26
5. Central Illinois	63,969.68	452,260.64	16,709.38
6. Colorado	15,758.44	122,093.94	4,366.08
7. Eastern	44,613.37	411,318.78	6,380.96
8. English	134,760.21	670,825.77	15,820.53
9. Florida-Georgia	5,787.87	31,973.82	1,205.15
10. Iowa East	51,000.00	325,622.64	11,052.18
11. Iowa West	88,402.23	517,921.27	15,958.29
12. Kansas	43,572.61	422,553.99	11,316.14
13. Manitoba and Saskatchewan	—	58,420.05	—
14. Michigan	200,342.48	1,121,981.16	29,758.91
15. Minnesota	180,404.35	980,759.92	27,711.18
16. Montana	8,127.99	71,632.41	1,652.12
17. North Dakota	25,191.33	234,146.18	5,038.09
18. North Wisconsin	86,746.83	483,402.96	16,307.50
19. Northern Illinois	192,609.96	888,084.25	35,219.94
20. Northern Nebraska	47,502.00	323,844.79	10,997.09
21. Northwest	34,527.74	315,669.91	9,381.62
22. Oklahoma	12,444.49	172,941.10	3,682.97
23. Ontario	12,248.12	141,260.49	1,383.61
24. South Dakota	17,532.82	160,892.93	5,056.93
25. South Wisconsin	131,911.12	792,659.48	18,293.38
26. Southeastern	31,875.90	231,662.64	7,310.06
27. Southern	6,048.00	109,808.20	2,327.19
28. Southern California	22,113.04	284,326.87	7,160.25
29. Southern Illinois	44,913.26	301,012.47	9,103.63
30. Southern Nebraska	53,486.53	372,486.72	10,038.70
31. Texas	22,024.98	442,804.30	9,606.10
32. Western	170,402.76	937,758.25	30,831.88
Total from Districts	$ 2,023,661.49	$13,538,854.09	$ 380,824.80
Receipts from Sundry Sources	55,150.06	25,132.30	63,072.44
GRAND TOTAL	$2,078,811.55	$13,563,986.39	$ 443,897.24

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 7-31	$ 2,625,000.00	$ 3,250,000.00
Budget Receipts, 2-1 to 7-31	1,710,942.65	2,078,811.55
OPERATING DEFICIT	$ 914,057.35	$ 1,171,188.45

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